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FOUNDATIONS FOR SOCIORHETORICAL EXPLORATION

A Rhetoric of Religious Antiquity Reader

Edited by

Vernon K. Robbins, Robert H. von Thaden Jr., and Bart B. Bruehler

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Abbreviations

Primary Sources

2 Bar.	2 Baruch
2 En.	2 Enoch
Alc.	Lysias, *Against Alcibiades*
Ant. rom.	Dionysius of Halicarnassus, *Antiquitates romanae*
Arch.	Vitruvius, *De Architectura*
Cael.	Aristotle, *De caelo* (*Heavens*)
Civ.	Augustine, *De civitate Dei*
Conf.	Augustine, *Confessions*
Conf.	Philo, *De confusione linguarum*
Cor. trier.	Demosthenes, *On the Trierarchic Crown*
Ctes.	Aeschines, *In Ctesiphonem*
De or.	Cicero, *De oratore*
Dem.	Dionysius of Halicarnassus, *De Demosthene*
Dial.	Tacitus, *Dialogus de oratoribus*
Doctr. chr.	Augustine, *De doctrina christiana*
Ep.	Seneca, *Epistulae morales*
Eth. nic.	Aristotle, *Nicomachean Ethics*
Ety.	Isidore, *Etymologies*
Flor. rhet.	Alberic of Monte Cassino, *Flores rhetorici*
Gen. corr.	Aristotle, *De generatione et corruptione* (*Generation and Corruption = On Coming to Be and Passing Away*)
Gen. litt.	Augustine, *On Genesis Literally Interpreted*
Gorg.	Plato, *Gorgias*
Hell.	Xenophon, *Hellenica*
Hom. Cant.	Gregory of Nyssa, *Homilies on the Song of Songs*
Il.	Homer, *Iliad*
Int.	Aristotle, *De interpretatione*

Inst.	Quintilian, *Institutio oratoria*
Iph. aul.	Euripides, *Iphigenia aulidensis*
J.W.	Josephus, *Jewish War*
Leg.	Cicero, *De legibus*; Philo, *Legum allegoriae*
Let. Aris.	Letter of Aristeas
Mos.	Philo, *Moses*
Myst.	Andocides, *On the Mysteries*
Poet.	Aristotle, *Poetics*
Phaedr.	Plato, *Phaedrus*
Phileb.	Plato, *Philebus*
Phys.	Aristotle, *Physics*
Pol.	Aristotle, *Politics*
Praec. ger. rei publ.	Plutarch, *Praecepta gerendae rei publicae*
Progymn.	various authors, *Progymnasmata*
P.W.	Thucydides, *Peloponnesian War*
Res gest. divi Aug	Res gestae divi Augusti
Resp.	Plato, *Respublica*
Rhet.	Aristotle, *Rhetoric*
Rhet. Her.	Rhetorica ad Herennium
Schem.	Venerable Bede, *De schematibus et tropis*
Sens.	Aristotle, *Sense and Sensibilia*
Sib. Or.	Sibylline Oracles
Sir	Sirach
Soph.	Plato, *Sophist*
Spec.	Philo, *De specialibus legibus*
Steph.	Demosthenes, *Against Stephanus*
Syn.	Athanasius, *On the Councils of Ariminum and Seleucia*
T. Levi	Testament of Levi
T. Naph.	Testament of Naphtali
Tim.	Demosthenes, *Against Timotheus*
Top.	Aristotle, *Topics*; Cicero, *Topica*
Trapez.	Isocrates, *Trapeziticus*

Secondary Sources

ABD	*Anchor Bible Dictionary*. Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992.
ABRL	Anchor Bible Reference Library

AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJP	*American Journal of Philology*
AnHus	Analecta Husserliana
ASR	*American Sociological Review*
BBR	*Bulletin for Biblical Research*
BETL	Bibliotheca Ephemeridum theologicarum Lovaniensium
BHT	Beiträge zur historischen Theologie
Bib	*Biblica*
BibInt	*Biblical Interpretation*
BibInt	Biblical Interpretation Series
BTB	*Biblical Theology Bulletin*
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
CCSL	Corpus Christianorum: Series Latina
CH	*Church History*
ChrLit	*Christianity and Literature*
CIN	Conceptual Integration Network
CIS	Copenhagen International Seminar
CistSS	Cistercian Studies Series
CurBR	*Currents in Biblical Research*
CurBS	*Currents in Research: Biblical Studies*
EJL	Early Judaism and Its Literature
ESEC	Emory Studies in Early Christianity
ETC	*ETC: A Review of General Semantics*
FC	Fathers of the Church
FCB	Feminist Companion to the Bible
GCT	Gender, Culture, Theory
HvTSt	*Hervormde Teologiese Studies/HTS Teologiese Studies/HTS Theological Studies*
ICM	Idealized Cognitive Models
Int	*Interpretation*
IOS	Israel Oriental Studies
JAAR	*Journal of the American Academy of Religion*
JBL	*Journal of Biblical Literature*

JSJSup	Supplements to the Journal for the Study of Judaism
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTS	*Journal of Theological Studies*
LB	*Linguistica Biblica*
LCL	Loeb Classical Library
LEC	Library of Early Christianity
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. Oxford: Clarendon, 1968.
MRTS	Medieval and Renaissance Texts and Studies
NCBiC	New Cambridge Bible Commentary
NHMS	Nag Hammadi and Manichaean Studies
NIB	*The New Interpreter's Bible*. Edited by Leander E. Keck. 12 vols. Nashville: Abingdon, 1994–2004.
NIGNTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*
NovTSup	Novum Testamentum Supplement Series
NPNF[1]	*Nicene and Post-Nicene Fathers*, Series 1
NRSV	New Revised Standard Version
NTS	*New Testament Studies*
NTTS	New Testament Tools and Studies
OBT	Overtures to Biblical Theology
OED	*Oxford English Dictionary*. Compact ed. Oxford: Oxford University Press, 1971.
PAS	*Proceedings of the Aristotelian Society*
PEW	*Philosophy East and West*
PG	Patrologia Graeca
PRSt	*Perspectives in Religious Studies*
PTMS	Princeton Theological Monograph Series
RelSRev	*Religious Studies Review*
RevExp	*Review and Expositor*
RRA	Rhetoric of Religious Antiquity
RSV	Revised Standard Version

SBLSP	Society of Biblical Literature Seminar Papers
SCHNT	Studia ad Corpus Hellenisticum Novi Testamenti
Scr	*Scriptura*
SemeiaSt	Semeia Studies
SESJ	Suomen Eksegeettisen Seuran julkaisuja
SJLA	Studies in Judaism in Late Antiquity
SNTSMS	Society for New Testament Monograph Series
SocAn	*Sociological Analysis*
SP	Sacra Pagina
SR	*Studies in Religion*
SREC	Sociorhetorical Exploration Commentaries
SRI	Sociorhetorical interpretation
STDJ	Studies on the Texts of the Desert of Judah
STI	Studies in Theological Interpretation
StRR	Studies in Rhetoric and Religion
SymS	Symposium Series
TDNT	*Theological Dictionary of the New Testament*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.
TWAS	Twayne's World Authors Series
TynBul	*Tyndale Bulletin*
WBC	Word Biblical Commentary
WGRW	Writings from the Greco-Roman World
WGRWSup	Writings from the Greco-Roman World Supplement Series
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZABR	*Zeitschrift für altorientalische und biblische Rechtsgeschichte*

Glossary

For further definition and discussion of terms, see Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996), and *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996). Online, see Mark Roncace, David Charnon, and Tamara Yates, "Dictionary of Socio-rhetorical Terms," Vernon K. Robbins's professional webpage, http://tinyurl.com/SBL7103i.

Apocalyptic Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean visual *mantic* (divine communication) *discourse*. Apocalyptic rhetorolect blends human experiences of the emperor and his imperial army (*Firstspace*) with God's heavenly temple city (*Secondspace*), which can only be occupied by holy, undefiled people. In the space of *blending*, God functions like a heavenly emperor who gives commands to emissaries to destroy all evil in the universe and create a cosmic environment where holy bodies experience perfect well-being in the presence of God. A primary goal of the *blending* is to call people into action and thought guided by perfect holiness (*Thirdspace*). Apocalyptic redemption, therefore, means the presence of all of God's holy beings in a realm where God's holiness and righteousness are completely and eternally present.

Argumentative Texture: The reasoning that occurs inside a text. Rhetorical argument may be logical, asserting or prompting syllogistic reasoning, or qualitative, where the sequence of images, descriptions, and values encourages the reader to accept the portrayal as true and real. Argumentation moves people to thought, belief, understanding, and action. See *rhetology* and *inner texture*.

Blending, Conceptual: A process of conceptual *mapping* and integration through which humans develop an emergent structure in their minds related to creative products of thinking. The formation of new and emergent cognitive structures occur when topoi from particular and clear input frames (or mental spaces) are brought together and elicit understandings of new concepts and conditions. Presupposing that people think by integrating individual items and vital relations through cross-mapping from different domains of thought, cognitive scientists who work with this theory begin with a presupposition that a mental space is a small conceptual packet assembled for purposes of thought and action (Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* [New York: Basic Books, 2002]). Through analysis and interpretation of inputs into mental spaces, cognitive scientists reach a conclusion that a conceptual integration network connects an array of mental spaces in the mind. From their perspective, a conceptual integration network contains one or more blended or integrated mental spaces. One of the special emphases is that the blended or integrated spaces develop emergent structure that is not available from the inputs that go into the blended, integrated space.

Critical Spatiality Theory (CST): A special form of cultural geography studies that guides sociorhetorical interpreters as they study the relation of the geophysical places people experience (*Firstspace*) to the mental spaces humans create and manipulate in their minds (*Secondspace*) to understand and give order to their experiences throughout life (*Thirdspace*). The work of Edward Soja on *Firstspace*, *Secondspace*, and *Thirdspace* is currently of particular importance for *SRI* in relation to conceptual *blending* and integration (Jon L. Berquist and Claudia V. Camp, eds., *Constructions of Space I: Theory, Geography, and Narrative*, LHBOTS 481 [New York: T&T Clark, 2007]).

Eisegesis: See *exegesis*.

Enthymeme, Enthymematic-Argumentative Structure: argumentation from sure assumptions of social and cultural reasoning, which are probable assumptions considered to be likelihoods. *SRI* regularly displays the inductive-deductive-abductive structure of enthymematic argumentation by identifying Rule, Case, Result, rather than Major Premise, Minor Premise, Conclusion characteristic of the *syllogism* in formal logic.

Exegesis: The term regularly used for "higher critical" interpretation that keeps its focus on "leading" [*-egesis*] ideas "out of" [*ex*] a text that are in the text itself, rather than on reading one's own ideas "into" [*eis*] a text (*eisegesis*).

Firstspace: A concept within *critical spatiality theory (CST)* in which experienced spaces, locations, and situations are primary spaces in which people develop and perpetuate special pictures and memories in their minds. See *Secondspace*; *Thirdspace*.

Idealized Cognitive Model (ICM): A complex structured whole, a gestalt (see *rhetorolect*), which uses four kinds of structuring principles: (1) propositional structure, in *SRI* called *enthymematic-argumentative structure* (see *rhetology*); (2) image-schematic structure, in SRI called descriptive-narrative structure (see *rhetography*); (3) *metaphoric mappings*; and (4) *metonymic mappings* (George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* [Chicago: University of Chicago Press, 1987]).

Ideological Texture: How people consciously or unconsciously conceive of the spatial and mental worlds in which they live. It involves beliefs, values, assumptions, philosophies, points of view, expectations, notions of right and wrong, behaviors, justifications of positions whether well-argued or not, doctrines, systems, politics, and power structures that affect people and things in the cultures in which they live. The particular alliances and conflicts nurtured and evoked by the language of a text, the language of interpretations of a text, and the way a text itself and interpreters of the text position themselves in relation to other individuals and groups.

Inner Texture: The various ways a text employs language to communicate. This includes linguistic patterns, voices, movements, argumentations, and structural elements of a text, the specific ways it persuades its audiences, and the ways its language evokes feelings, emotions, or senses that are located in various parts of the body. Types of inner texture may be identified as *repetitive* and *progressive* textures, *narrational* and *opening-middle-closing* textures, and *argumentative* and *sensory-aesthetic* textures.

Integration, Conceptual: See *blending, conceptual*.

Interpretive Analytics: An approach to texts as discourse, in which discourse is part of a larger field of power and practice whose relations are articulated in different ways by different paradigms. The rigorous establishment of the relations of power and practice is the analytic dimension. The courageous writing of a story of the emergence of these relations is the interpretive dimension.

Intertexture: A text's representation of, reference to, and use of phenomena in the world outside the text being interpreted. This world includes other texts (oral-scribal intertexture); other cultures (cultural intertexture); social roles, institutions, codes, and relationships (social intertexture); and historical events or places (historical intertexture).

Invention: The process of drawing on *topical*, figurative (*rhetography*), and argumentative resources (*rhetology*) in order to generate creative speech, action, and thought in specific settings and for particular purposes. See also *blending, conceptual*.

Mantic Discourse: A form of speech, thought, and belief focused on divine communication to humans. In the Mediterranean world, mantic discourse featured oracles, spoken and interpreted by mediums, and visions told to people for the purpose of communicating divine messages that regularly required interpretation because their contents could be understood in different ways with different results. See *apocalyptic rhetorolect*; *prophetic rhetorolect*.

Metaphor, Metaphoric Mapping: The transporting of aspects of one conceptual domain to another conceptual domain. Many cognitive scientists now think human cognition at its foundations is metaphorical, namely, through cross-mapping between conceptual domains humans create language, establish complex social structures and relationships, initiate and perpetuate cultural frames of understanding, and participate *ideologically* in life.

Metonym, Metonymic Mapping: Using one well-understood or easy-to-perceive aspect of something to stand either for the thing as a whole or for some other aspect or part of it. An example could be to say, "We need a faster glove on third base," when the person means they need a person who can more quickly catch a baseball that has been hit and throw the ball

to first base to put the batter out. In the study of first-century Christianity, a writer may use the term "resurrection" to refer to an entire system of *apocalyptic* thinking whereby God raises people from death to life as a way of transporting them from "this age," which is dominated by evil and wickedness, into "the coming age," which will be governed by God's goodness, righteousness, and holiness.

Miracle Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean healing *ritual discourse*. First-century Christian miracle rhetorolect has a primary focus on human bodies afflicted with paralysis, malfunction, or disease. In this context, a malfunctioning body becomes a site of social geography. Miracle belief features a bodily agent of God's power who renews and restores life, producing forms of new creation that oppose powers of affliction, disruption, and death. The location of importance for early Christian miracle belief, therefore, is a space of relation between an afflicted body and a bodily agent of God's power (*Firstspace*). In this belief system, social, cultural, political, or religious places on earth are simply places where bodies may be. A bodily agent of God's power, wherever it may be, is a location where God can function as a miraculous renewer of life (*Secondspace*). A major goal of miracle belief is to effect extraordinary renewal within people that moves them toward speech and action that produces communities that care for the well-being of one another (*Thirdspace*).

Narrational Texture: The texture of the voices (often not identified with a specific character) through which words in texts speak. The narrator may begin and continue simply with assertion that describes, asserts, or greets. Narration may present argumentation or introduce characters who act in time and space, which creates storytelling or narrative. See *inner texture*.

Opening-Middle-Closing Texture: The basic rhetorical structure of the beginning, the body, and the conclusion of a section of discourse. In a text, it indicates where the basic, functional sections are located and how they operate rhetorically. Opening-Middle-Closing texture provides a sense of wholeness or completeness to a text. See *inner texture*.

Philosophy, Philosophical Discourse: Speaking and writing that investigates, teaches, and aims to guide people to live according to wisdom. Two

major streams are moral philosophy (*wisdom* based on the visible world) and speculative philosophy (belief systems based on invisible phenomena like primordial things, *precreation*).

Politics of Invitation: Inviting people into conversation and debate over interpretation of texts and other cultural artifacts, with a presupposition that the people invited into the conversation will contribute significantly alternative insights as a result of their particular experiences, identities, and concerns.

Precreation Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean speculative *philosophy*. Precreation rhetorolect interprets the invisible, while *wisdom rhetorolect* (a localization of moral philosophy) interprets the visible world. Precreation rhetorolect blends human experiences of divine emperors (like Roman emperors) and their households, which people hear about but often do not see (*Firstspace*) with God's cosmos (*Secondspace*). A special presupposition in this *blending* is that God has an eternal, primordial status as a loving heavenly emperor with a household and community populated by loving people. The result of this *blending* is the presence of the loving Emperor Father God in God's heavenly household before all time and continually throughout God's nontime. God's Son existed with God during nontime before time began with the creation of the world. This eternal Son does what His Father asks him to do, and heirs and friends of the eternal emperor and his eternal son receive eternal benefits from their relation to this eternal household and community. In the space of *blending* (*Thirdspace*), people establish relationships with the love of God the eternal heavenly Emperor Father by believing, honoring, and worshipping not only God but also his eternal Son. Precreation belief, then, features love that is the source of all things in the world and the means by which people may enter into God's eternal love. In this belief system, God's light is embodied love that provides the possibility for entering into eternal love, rather than being limited to light in the form of wisdom that is the basis for the production and reproduction of goodness and righteousness. The goal of the blending in precreation belief is to guide people towards community that is formed through God's love, which reflects the eternal intimacy present in God's precreation household and community.

Priestly Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean sacrificial and mystery *ritual discourse*. First-century Christian priestly belief blends human experiences in sacrificial and mystery temples (*Firstspace*) with a concept of God's cosmos and temple city (*Secondspace*). In the space of *blending* (*Thirdspace*), people enact rituals that are perceived to activate special benefits for humans from God. Things like food, possessions, and money but also things like comfort and honor may be given up to God in ritual actions. Some of these things may be given to God by giving them to other people on earth or by allowing other people to take things like honor or fame away without protest. The greatest offering people can give to God, of course, is their entire life. Much early Christian priestly belief somehow relates to Jesus's giving of his life on the cross, but other dimensions of it relate to entering into the mysteries of God through prayer, blessing, singing, and praise. The goal of the *conceptual blending* is to create people who are willing to engage in complex ritual actions to receive special divine benefits that come to them, because these ritual actions are perceived to benefit God as well as humans. In other words, ritual actions by humans create an environment in which God acts redemptively among humans in the world.

Progressive Texture: Progressions and sequences of terms, grammar, and/or concepts in a text. Progressions indicate how the rhetoric moves ahead linguistically, thematically, spatially, and topically. See under *inner texture*.

Prophetic Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean oracular *mantic* (divine communication) *discourse*. First-century Christian prophetic belief blends experiences in a "kingdom" that has political boundaries on earth (*Firstspace*) with God's cosmos (*Secondspace*), with the presupposition that God transmits God's will in special ways into the speech and action of prophets. The reasoning in the belief system presupposes that the prophet has received a divine message about God's will. The prophet speaks and acts in contexts that envision righteous judgments and actions by kings, who should be God's leaders who establish justice on the earth. As a result of the nature of God's message, the prophet regularly experiences significant resistance and often explicit rejection and persecution. In the space of *blending* (*Thirdspace*), people establish various identities in relation to God as

heavenly king over his righteous kingdom on earth. The nature of prophetic belief is to confront religious and political leaders who act on the basis of human greed, pride, and power rather than God's justice, righteousness, and mercy for all people in God's kingdom on the earth. The goal of prophetic belief is to create a governed realm on earth where God's righteousness is enacted among all of God's people in the realm with the aid of God's specially transmitted word in the form of prophetic action and speech (*Thirdspace*).

Repetitive Texture: Repetition of words, phrases, and topoi that help identify social, cultural, and ideological networks of meanings and meaning effects in the rhetoric in a text. See under *inner texture*.

Rhetography: The progressive, sensory-aesthetic, and/or argumentative texture of a text (*rhetology*) that invites a hearer/reader to create a graphic image or picture in the mind that implies a certain kind of truth and/or reality.

Rhetology: The argumentative texture of a text, which makes assertions supported by reasons and rationales; clarified by opposites and contraries; energized by analogies, comparisons, examples (*rhetography*); and confirmed by authoritative testimony in a context either of stated conclusions or of *progressive texture* that invites a hearer/reader to infer a particular conclusion.

Rhetorical Force as Emergent Discourse: The emerging discourse of a social, cultural, ideological, and/or religious movement like early Christianity as it participated in reconfigurations of belief, behavior, and community formation in the Mediterranean world.

Rhetorolects: An elision of "rhetorical dialects" that refers to emergent modes of discourse like those created by early Christ-believers, who shaped and reshaped language so that they could articulate their new faith understandings about Jesus Christ and the implications of that faith for life in their communities (the *ekklēsia*) and in Mediterranean societies. Modes of discourse are identifiable on the basis of distinctive configurations of themes, images, *topics*, reasonings, and argumentations. Six major rhetorolects are prominent in first-century Christian discourse: *wisdom*, *prophetic*, *apocalyptic*, *precreation*, *priestly*, and *miracle* discourse.

Ritual Discourse: Speech and writing that describes performance of or directs people to perform a sequence of actions, usually accompanied by speech, considered to evoke beneficial exchange between human beings and divine beings or powers. See *miracle rhetorolect*; *priestly rhetorolect*.

Sacred Texture: The manner in which a text communicates insights into the relationship between humanity, the cosmos, and the divine. It addresses redemption, commitment, worship, devotion, community, ethics, holy living, spirituality, and spiritual formation.

Secondspace: People's cognitive and conceptual interpretation of geophysical spaces as social, cultural, religious, and *ideological* places. In *SRI*, people's *blending* of geophysical spaces with God's cosmos is a special aspect of Secondspace. See *critical spatiality theory.*

Sensory-Aesthetic Texture: The features in a text that indicate, reflect, or evoke things discerned through visual, oral, aural, olfactory, tactile, gustatory, textual, prosaic, poetic, intellectual, and other sensory and aesthetic human characteristics. See *inner texture*.

Social and Cultural Texture: The social and cultural nature and location of the language used and the social and cultural world evoked and created by a text. The configuration of language in a text evokes a particular view of the world (specific social *topics*), participates in general social and cultural attitudes, norms, and modes of interaction known to people at the time of composition of the text (common social and cultural topics), and establishes a relation to the dominant cultural system (final cultural categories), either sharing in its attitudes, values, and dispositions at some level (dominant and subcultural rhetoric) or rejecting these attitudes, values, and dispositions (counterculture, contraculture, and liminal culture rhetoric).

Sociorhetorical Interpretation (SRI): A range of heuristic analytics that analyzes and interprets texts using features of rhetorical, social, and cognitive reasoning to help commentators learn how the texts under examination function to influence thinking and behavior. The "socio-" refers to the rich resources of modern social, cultural, and cognitive sciences. The "rhetorical" refers to the way language in a text is a means of communication among people. A major goal of SRI is to nurture an environment

of full-bodied interpretation that encourages a genuine interest in people who live in contexts with values, norms, and goals different from our own.

Syllogism: See *enthymeme*.

Texture: Emerging from a metaphor of figuration as weaving, the concept of texture in relation to a text derives from Latin *texere* (to weave) that produces an arrangement of threads in the warp and woof of a fabric. *SRI* extends the metaphor of texture to the metaphor of tapestry, approaching a text as a thick network of meanings and meaning effects that an interpreter can explore by moving through the text from different perspectives. This approach has led to special focus in SRI on *inner texture*, *intertexture*, *social and cultural texture*, *ideological texture*, and *sacred texture* in texts.

Thirdspace: Spaces, places, and situations in which people negotiate their daily lives in ongoing contexts of sensory-aesthetic experiences that are "spaces of blending." In *SRI*, Thirdspace is a dynamic space in which readers, interpreters, and writers negotiate possible alternative identities on a daily basis in relation to *Firstspaces* and *Secondspaces*. See *blending*, *conceptual*; *critical spatiality theory*.

Topos, Topoi (pl.), Topics: A place to which one may go mentally to find arguments. The topics by which argumentation is made. Thus, topoi are landmarks in the mental geography of thought which themselves evoke networks of meanings in their social, cultural, or ideological use.

Wisdom Rhetorolect: Discourse that interprets the visible world by *blending* human experiences of geophysical, social, cultural, and institutional human experiences with beliefs about God especially through parental and familial nurturing and caring modes of understanding. Wisdom is about doing good in the world and living faithfully, fruitfully, and ethically. Its special rhetorical effect is to conceptualize the function of spaces, places, and people through practices characteristic of households and other teaching-learning environments. First-century Christian wisdom rhetorolect blends human experiences of the household, one's intersubjective body, and the geophysical world (*Firstspace*) with the cultural space of God's cosmos (*Secondspace*). In the lived space of *blending* (*Thirdspace*), people establish identities in relation to God who functions as heavenly Father over God's children in the world. People perceive their bodies as

able to produce goodness and righteousness in the world through the medium of God's wisdom, which is understood as God's light in the world. In this context, wisdom belief emphasizes "fruitfulness" (productivity and reproductivity) in the realm of God's created world.

Introduction

Vernon K. Robbins, Robert H. von Thaden Jr., and Bart B. Bruehler

Sociorhetorical interpretation (SRI) is a heuristic that is properly called an interpretive analytic rather than a method. This means an interpreter can select any series of strategies to analyze and interpret rhetorical, social, and cognitive picturing and reasoning to help interpreters learn how a text prompts and influences thinking, emotion, and behavior. Since it is not a method, it does not prescribe a series of scientific steps or formulae designed to perform and produce predictable results in accord with a particular conceptual framework. Rather, the goal is to produce a programmatic exploration guided by a particular constellation of strategies and interests that the interpreter selects to find phenomena that inform a social, rhetorical, cultural, ideological, and religious interpretation of texts. The approach was designed especially for analysis and interpretation of biblical texts and related works in the ancient Mediterranean world, but the approach can be applied to a wide variety of texts in any tradition or culture.[1] A major goal of SRI is to promote analysis and interpretation through comparison and contrast among various sets of data and interpretations of those data. Many of its strategies are designed to discover the rhetoric of topoi, pictures, textures, and emergent structures that texts prompt in the minds of hearers and readers in ways that form and reform them socially and religiously. Sociorhetorical interpretation, then, enables interpreters to build on the remarkable achievements of past scholarly investigations and contribute further analysis with insights from the social

1. See an account of the beginnings of sociorhetorical interpretation in David B. Gowler, "The Development of Socio-rhetorical Criticism," in *New Boundaries in Old Territory: Form and Social Rhetoric in Mark*, ed. Vernon K. Robbins and David B. Gowler, ESEC 3 (New York: Lang, 1994), 1–36.

and cognitive sciences in order to produce rich literary, historical, rhetorical, ideological, and religious analysis and interpretation of texts.

In 1984, *Jesus the Teacher* introduced the phrase sociorhetorical interpretation into New Testament studies.[2] The goal was to help to bring rhetorical, sociological, and anthropological strategies into literary-historical exegesis of early Christian literature. This was the same year as the publication of George A. Kennedy's *New Testament Interpretation through Rhetorical Criticism*, a work that strongly influenced the sociorhetorical approach practiced by the Rhetoric of Religious Antiquity group and is quoted in many of the essays featured in this volume.[3] By 1994, the concept of multiple textures within a text had emerged by observing how different interpreters approached texts from different perspectives. The first essay in this collection, entitled "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," was the first programmatic application of a four-texture sequence of sociorhetorical interpretation on a New Testament text. Modern literary interpreters, especially through the influence of New Criticism, were reading the inner texture of texts. They argued that there were boundaries around a text that interpreters should respect as they read and interpreted data inside a particular text. In the context of inner texture readings such as these, Julia Kristeva launched a programmatic analysis and interpretation of texts based on their intertexture.[4] She argued that every literary composition recontextualizes and reconfigures aspects of multiple texts and that this intertextuality is present in the wording, phrasing, and conceptuality of all written texts. The sociorhetorical approach in this volume uses the term intertexture to refer especially to wording and phrasing shared among texts. While intertextuality can include social, cultural, and ideological scripts, SRI uses the phrase *social and cultural texture* for the use of modern sociological and anthropological theory of groups and culture in the analysis of a text.

2. Vernon K. Robbins, *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984).

3. George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984).

4. Julia Kristeva, *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University Press, 1986), 37; Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art*, ed. Leon S. Roudiez, trans. Thomas Gora, Alice Jardine, and Leon S. Roudiez, European Perspectives (New York: Columbia University Press, 1980), 15, 36–38, 51–55; María Jesús Martínez Alfaro, "Intertextuality: Origins and Development of the Concept," *Atlantis* 18 (1996): 268–85.

Finally, ideological texture focuses on the special interests and beliefs of individuals, groups, and institutions implied in texts that develop structures of power to sustain themselves. To these four textures, *Exploring the Texture of Texts* added sacred texture for the purpose of guiding interpreters beyond an individualistic approach to religious belief and practice to appreciating it as a social, cultural, and ideological phenomenon.[5]

In 1996, *The Tapestry of Early Christian Discourse* and *Exploring the Texture of Texts* inaugurated programmatic textural approaches to SRI in a Rhetoric of Religious Antiquity mode.[6] Since the appearance of these inaugural books, essays and chapters in books have been published in various places, following and/or adapting the textural guidelines that they set forth.[7] Many PhD dissertations and ThD and MA theses have been written using SRI strategies of textural interpretation.[8] In addition, a number of

5. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996).

6. Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996); idem, *Exploring the Texture of Texts*, 7–39.

7. István Czachez, "Socio-rhetorical Exegesis of Acts 9:1–30," *Communio Viatorum* (Praha) 37 (1995): 5–32; Martin J. Oosthuizen, "Deuteronomy 15:1–18 in Socio-rhetorical Perspective," *ZABR* 3 (1997), 64–91; David A. deSilva, "Hebrews 6:4–8: A Socio-rhetorical Investigation; Part I/Part II," *TynBul* 50 (1999): 33–57, 225–35; deSilva, "A Socio-rhetorical Investigation of Revelation 16:6–13; A Call to Act Justly toward the Just and Judging God," *BBR* 9 (1999): 65–117; H. J. Bernard Combrink, "Shame on the Hypocritical Leaders in the Church: A Socio-rhetorical Interpretation of the Reproaches in Matthew 23," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins*, ed. David B. Gowler, L. Gregory Bloomquist, and Duane F. Watson (Harrisburg, PA: Trinity Press International, 2003), 1–35; Duane F. Watson, "'Keep Yourselves from Idols': A Socio-rhetorical Analysis of the *Exordium* and *Peroratio* of 1 John," in Gowler, Bloomquist, and Watson, *Fabrics of Discourse*, 281–302.

8. E.g., Têtê Délali Gunn, "Prosopopée idéologique de Paul: Une Lecture socio-rhétorique du discourse de Paul à Athènes: Actes 17, 15–18, 1)" (PhD diss., Saint Paul University, Ottawa, Canada, 2005); Johnathan Jodamus, "A Socio-rhetorical Exegesis of 1 Timothy 2.18–25" (MSocSci thesis, University of Capetown, South Africa, 2005); R. P. Tupparainen, "The Role(s) of the Spirit-Paraclete in John 16:4b–15: A Socio-rhetorical Investigation" (PhD diss., University of South Africa, Pretoria, 2007); Timothy Beech, "A Socio-rhetorical Analysis of the Development and Function of the Noah-Flood Narrative in *Sibylline Oracles* 1–2" (PhD diss., Saint Paul University, Ottawa, Canada, 2007); Miranda Pillay, "Re-visioning Stigma: A Socio-rhetorical Reading of Luke 10:25–37 in the Context of HIV/AIDS in South Africa" (PhD diss., University of Western Cape, South Africa, 2008); Santosh V. Varghese, "Woe-Oracles in Habakkuk 2:6–20: A Socio-rhetorical Reading" (MTh thesis, Faith Theological

commentaries either on entire books or selected passages have emerged where authors explicitly have used textural strategies associated with inner texture, intertexture, social and cultural texture, ideological texture, and sometimes sacred texture.[9]

Seminary, Manakala, Kerala, India, 2009); Keir Hammer, "Disambiguating Rebirth: A Socio-rhetorical Exploration of Rebirth Language in 1 Peter" (PhD diss., University of Toronto, Centre for the Study of Religion, 2011); Francois Beyrouti, "Discerning a 'Rhetorics of Catechesis' in Origen of Alexandria's *Commentary on the Gospel of John*: A Sociorhetorical Analysis of Book XIII:3–42 (John 4:13–15)" (PhD diss., Saint Paul University, Ottawa, 2013); David Jay Miller, "Characterisations of YHWH in the Song of the Vineyard: A Multitextural Interpretation of Isaiah 5:1–7" (PhD diss., University of South Africa, Pretoria, 2013); Peter Samuel Robinson, "A Sociorhetorical Analysis of Clark H. Pinnock's Hermeneutical Approach to Biblical Materials, with Particular Attention to the Role of Religious Experience" (PhD diss., Saint Paul University, Ottawa, 2013); Benard N. Ombori, "A Socio-rhetorical Appraisal of Jesus as Sacrifice, with Specific Reference to *Hilasterion* in Romans 3:25–26" (MTh diss., University of South Africa, Pretoria, 2013); Raymon Paul Hanson, "A Socio-Rhetorical Examination of Twin Psalm 111–112" (PhD diss., Luther Seminary, Saint Paul, Minnesota, 2013); Owen Nease, "Blended Prophecy and Wisdom: Mapping the Rhetorolects of the Exhortation Passages in Hebrews" (PhD diss., New Orleans Baptist Theological Seminary, 2013); Hon Ho Ip, "A Socio-rhetorical Interpretation of the Letter to Philemon in Light of the New Institutional Economics: An Exhortation to Transform from Master-Slave Economic Relationship to Brotherly Loving Relationship" (PhD Diss., The Chinese University of Hong Kong, 2014); Chuba Ao, "'In All the Work of Your Hands' in Deuteronomy: An Inquiry on Rhetoric of Work" (PhD diss., Union Biblical Seminary, Pune, India, 2015); Johnathan Jodamus, "An Investigation into the Construction(s) and Representation(s) of Masculinity(ies) and Femininity(ies) in 1 Corinthians" (PhD Diss., University of Capetown, South Africa, 2015); Rospita Deliana Siahaan, "Speaking in Tongues in Public Worship? A Socio-Rhetorical Approach to 1 Corinthians 12–14" (PhD diss., Lutheran Theological Seminary, Shatin, Hong Kong, 2015).

9. Wesley H. Wachob, *The Voice of Jesus in the Social Rhetoric of James*, SNTSMS 106 (Cambridge: Cambridge University Press, 2000); David A. deSilva, *Perseverance in Gratitude: A Socio-rhetorical Commentary on the Epistle "to the Hebrews"* (Grand Rapids: Eerdmans, 2000); William F. Brosend II, *James and Jude*, NCBiC (Cambridge: Cambridge University Press, 2004); Thomas J. Bell, *Peter Abelard after Marriage: The Spiritual Direction of Heloise and Her Nuns through Liturgical Song*, CistSS 211 (Kalamazoo, MI: Cistercian, 2007); Kayle B. de Waal, *A Socio-rhetorical Interpretation of the Seven Trumpets of Revelation: The Apocalyptic Challenge to Earthly Empire* (Lewiston, NY: Edwin Mellen, 2012); Rosemary Canavan, *Clothing the Body of Christ at Colossae: A Visual Construction of Identity*, WUNT 2/334 (Tübingen: Mohr Siebeck, 2012); Ingeborg A. K. Kvammen, *Toward a Postcolonial Reading of the Epistle of James:*

However, the exploratory instincts of practitioners of SRI continued to expand and deepen the strategies available to interpreters as they worked with textural analysis. Rhetorolects, rhetography, and rhetorical force have come to be standard components of sociorhetorical analysis and interpretation. Much work and discussion transpired (mostly behind the scenes) in the meetings of the Rhetoric of Religious Antiquity group, but the next major publication, *The Invention of Christian Discourse* (2009), established another milestone in the development of SRI. This work presented "rhetorolects" (an elision of "rhetorical dialects") as forms of discourse "identifiable on the basis of a shared cluster of themes, images (rhetography), topics, reasonings, and argumentation."[10] The formulation and analysis of rhetorolects (and rhetography) was highly influenced by insights from the cognitive sciences, especially Gilles Fauconnier and Mark Turner's work *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (see part 4 below).[11] SRI currently operates with six rhetorolects (though these are often the subject of lively debate): wisdom; prophetic; apocalyptic; precreation; miracle; and priestly. Embedded in this definition of rhetorolect is another new term, "rhetography." Rhetography focuses the attention of the interpreter on how texts generate graphic images in the minds of audience members in ways that promote the rhetorical aims of the text and that are often instantiated in a certain view of the world. Rhetorolects and rhetography often work together in an overarching storyline that helps to set the parameters for persuasive communication. The wisdom rhetorolect, for example, regularly presupposes an underlying story line of parents (especially fathers) passing along wisdom to their children (especially sons) within the pictured setting of a home. Finally, *Invention of Christian Discourse* also describes the analysis of "emergent structures," which are often most prominent in the "rhetorical force" of a text.[12] Emergent structures occur when the images, topics, and reasonings of one rhetorolect interactively blend with those of another

James 2:1–13 in Its Roman Imperial Context, BibInt 119 (Leiden: Brill, 2013); David H. Wenkel, *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion*, Paternoster Biblical Monographs (Bucks, UK: Paternoster, 2015).

10. Vernon K. Robbins, *The Invention of Christian Discourse*, RRA 1 (Dorset, UK: Deo, 2009), xxvii.

11. Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002).

12. Robbins, *Invention of Christian Discourse*, 240–41, 403–6.

rhetorolect to produce fresh ways of conceiving of and communicating about the world. These "emerging" ways of speaking are often at the creative edges of the text under consideration and as such represent some of the most powerful elements of that text. Over time, a full and mature sociorhetorical analysis of a text has come to be characterized by an opening discussion of the rhetography (and accompanying rhetorolects), followed by an analysis of the textures and their components, and closing with a presentation of the rhetorical force that focuses on emergent structures in the rhetoric of the text. This has become the form for the Sociorhetorical Exploration Commentaries (SREC) in the Rhetoric of Religious Antiquity (RRA) series published by SBL Press.[13]

Thus, SRI is identifiable by its energetic approach to multifaceted analysis of texts and its innovation when the hermeneutical analytic needs to be expanded. A few publications have already captured some of this development. W. Randolph Tate has an excellent account of the early textural phase in his *Interpreting the Bible* (2006).[14] A comprehensive account of the emergence and development of the approach appeared in an essay in 2010 titled "Socio-rhetorical Interpretation."[15] Then a more extensive discussion and response to the approach appeared in 2014 in a volume titled *Genealogies of New Testament Rhetorical Criticism.*[16] As SRI has

13. Roy R. Jeal, *Exploring Philemon: Freedom, Brotherhood, and Partnership in the New Society*, RRA 2 (Atlanta: SBL Press, 2015); B. J. Oropeza, *Exploring 2 Corinthians: Death and Life, Hardship and Rivalry*, RRA 3 (Atlanta: SBL Press, 2016). A preview of the SREC approach appeared in Terrance Callan, *Acknowledging the Divine Benefactor: The Second Letter of Peter* (Eugene, OR: Pickwick, 2014).

14. W. Randolph Tate, "Socio-rhetorical Criticism," in *Interpreting the Bible: A Handbook of Terms and Methods* (Peabody, MA: Hendrickson, 2006), 342–46.

15. Vernon K. Robbins, "Socio-rhetorical Interpretation," in *The Blackwell Companion to the New Testament*, ed. David Aune, Blackwell Companions to Religion (Malden, MA: Wiley-Blackwell, 2010), 192–219. Also see Gowler, "Development of Socio-rhetorical Criticism," 1–36; Gowler, "Heteroglossic Trends in Biblical Studies: Polyphonic Dialogues or Clanging Cymbals," *RevExp* 97 (2000): 443–66; Gowler, "Socio-rhetorical Interpretation: Textures of a Text and Its Reception," *JSNT* 33 (2010): 191–206; Gowler, "The End of the Beginning: The Continuing Maturation of Socio-rhetorical Analysis," in *Sea Voyages and Beyond: Emerging Strategies in Socio-rhetorical Interpretation*, ed. Vernon K. Robbins, ESEC 14 (Dorset, UK: Deo, 2010), 1–45.

16. L. Gregory Bloomquist, "Those Pesky Threads of Robbins's Rhetorical Tapestry: Vernon K. Robbins's Genealogy of Rhetorical Criticism," in *Genealogies of New Testament Rhetorical Criticism*, ed. Troy W. Martin (Minneapolis: Fortress, 2015), 201–23; Vernon K. Robbins, "Response to L. Gregory Bloomquist: From the Social

developed, authors ranging from undergraduate and graduate students to postdoctoral students and established scholars have regularly asked what essays and chapters in books they must read to understand its emergence and growth over the past twenty-five years. The idea for this present volume of essays took specific form while the 2013 essay on "Socio-rhetorical Criticism" was taking shape for *The Oxford Encyclopedia of Biblical Interpretation*.[17] In the process of writing the essay, it became obvious that certain articles have come to stand out as formative influences, ongoing dialogue partners, and crucial steps forward in the expansion of the analytic. This volume collects some of those articles in five parts. Part 1 "The Emergence of Sociorhetorical Interpretation" contains the earliest essay to employ the fourfold textural analysis as mentioned above. Part 2 "Reworking Rhetoric and Topos" presents essays that display formative influences on the early development of SRI both from creative work in the overall field of rhetorical studies and from specific work on topos analysis. Part 3 "Cultural Geography and Critical Spatiality" shows how renewed attention to the role and theory of space and place influenced both the formulation of rhetorolects and the emphasis on conceptuality of space and place within SRI. Part 4 "Metaphor, Conceptual Blending, and Rhetorolects" focuses on the infusion of the cognitive sciences into SRI (following the formation of the textures) and how this contributed to specific exegetical practices within SRI. Finally, part 5 "Rhetorolects and Rhetography" presents two pieces that enact more recent developments in SRI that feature analysis of rhetography interactively with rhetorolects in religious texts.

Part 1: The Emergence of Sociorhetorical Interpretation

This volume opens with the essay "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case."[18] This piece helpfully sets the stage for the rest of the volume in two key ways. First, the essay begins

Sciences to Rhetography," in Martin, *Genealogies of New Testament Rhetorical Criticism*, 225–44.

17. Vernon K. Robbins, "Socio-rhetorical Criticism," in *The Oxford Encyclopedia of Biblical Interpretation* (New York: Oxford University Press, 2013), 2:311–18. The bibliography at the end of this article was a first step toward the present collection.

18. Vernon K. Robbins, "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," in *The New Literary Criticism and the New Testament*, ed.

with its own survey of the preceding developments and influences that led to the emergence of sociorhetorical interpretation. Second, Robbins programmatically analyzes Luke 1:26–56 using the four initial textures of sociorhetorical analysis that he would develop more fully in *The Tapestry of Early Christian Discourse*. Let us unpack both of these a bit further.[19]

First, while SRI has expanded, adjusted, and adapted over the years since its inception, the initial development of SRI as described here by Robbins displays the interdisciplinary, multifaceted, and self-conscious practices of interpretation and reflection that have come to characterize SRI. Robbins narrates how challenges to practitioners of New Testament interpretation created an atmosphere where rhetorical analysis engaged with the social sciences and ideological criticism to generate shifting boundaries and fresh approaches in the interpretation of biblical and cognate literature in the 1990's. Amos Wilder began by urging scholars to reconsider the rhetoric of biblical texts as religious and aesthetic discourse. Later, Wayne Meeks and Jonathan Z. Smith began to use anthropological and sociological tools in the analysis of early Christianity and its socially embedded texts. Around this time, Wilhelm Wuellner and Elisabeth Schüssler Fiorenza pressed the political and ideological nature of biblical texts. These streams of influence came together initially in the four textures of SRI. Thus, this essay serves as a prototype for how the reworked boundaries of rhetorical analysis (see part 2) opened up fruitful dialogue with other disciplines like spatiality and the cognitive sciences (see parts 3 and 4) to prompt the innovations of rhetorolects and rhetography (see part 5). This essay models the generative interdisciplinary work that has continued to flourish in SRI.

Second, for those new to SRI, this essay offers a classic example of the analytic at work before diving into later sections of this volume that bring together foundational influences, supporting work, and later developments. We see Robbins explore each texture in dialogical and integrative fashion. The analysis of inner texture in this portion of Luke 1 exhibits data both for identifying the opening, middle, and closing of the passage and for perceiving how ideology can affect the interpretation of narrational matters such as the analysis of voice and the argumentative texture

Elizabeth Struthers Malbon and Edgar V. McKnight, JSNTSup 109 (Sheffield: Sheffield Academic, 1994), 164–209.

19. For another description of this essay, see Gowler, "End of the Beginning," 31–35.

of the Magnificat. Robbins argues that prior intertextual comparisons of the Magnificat have worked with a "near canon" comprised of selected material about barren women found in the Hebrew Bible (e.g., Hannah). However, shifting the boundaries of comparison would include an intertextural analysis of the "humiliated" (that is, sexually violated) virgins of the Hebrew Bible and the larger Hellenistic-Roman world. Again, ideology comes into play in the selection of intertexts, which has a dramatic impact on interpretive conclusions. The analysis of social and cultural texture employs Bryan Wilson's typology of religious sects to help to understand the kind of discourse enacted in Luke 1.[20] While thaumaturgic and conversionist discourse are evident, a closer look unearths evidence for reformist, rather than revolutionist, discourse in Mary's song about the reversal of the powerful and the weak, for she calls not for the undoing of the political system itself but a change in its agents from the position of an ethnic subculture operating within the dominant cultural rhetoric of royal and divine authority. Finally, the consideration of ideology recognizes that every text has an implicit politics. While Mary may lose in the short term as an unmarried, pregnant, and thus dishonored woman, her character presents a winning strategy among the early Christians—accepting the patriarchal and patronage structures that existed while arguing for reforms to promote generosity and peace under divine favor. Furthermore, her relationship with Elizabeth dismantles a tradition of rivalry among women and wives over their children, presenting a Christian narrative of overcoming division and difference for the sake of community. Thus, this early test case for sociorhetorical interpretation shows that openness to new boundaries and attentiveness to ideology yields fruitful results for the culturally embedded hermeneutical enterprise largely known as biblical interpretation.

Part 2: Reworking Rhetoric and Topos

When scholars in the fields of classics, rhetorical studies, and biblical studies engage ancient understandings of rhetoric, they often run up against the problem, articulated by Anders Eriksson, of "whether rhetoric is the

20. Bryan Wilson, "A Typology of Sects," in *Sociology of Religion*, ed. R. Robertson (Baltimore: Penguin, 1969), 361–83. Wilson, *Magic and the Millenium: A Sociological Study of Religious Movements of Protest among Tribal and Third-World Peoples* (New York: Harper & Row, 1973), 22–36.

tool used for analysis or the object of study."[21] The chapters in this part of the volume demonstrate how scholars can both articulate and understand ancient rhetorical strategies and how contemporary scholars can rework these strategies to provide tools for twenty-first century rhetorical analysis—the environment in which SRI as an interpretive analytic unfolds. A common thread in all of the essays in this section is their focus on the Aristotelian concept of topos. Fatefully, Aristotle was less than clear on the precise nature of this rhetorical category, thereby creating a rich interpretive history as western rhetorical traditions have attempted to make sense of and use this idea. The use of topoi has been critical in the development of SRI, as evidenced by Robbins's development of them in *The Invention of Christian Discourse*.[22] In addition to the chapters included in this section, Robbins made use of Johan Thom's essay, "The Mind Is Its Own Place," in which Thom argues:

> Although the term *topos* is used in different contexts, I suggest that the notion of an ordered cognitive space underlies all these uses. Some of the principles according to which this space is organized may be universally valid (such as those underlying the strategic rhetorical *topoi*), but on the whole, the topography of this cognitive space is culturally determined. Something that is a *topos* in one culture may not be so in another: a *topos* depends upon, and expresses, a cultural consensus.[23]

The essays by George Kennedy, Carolyn Miller, and Gregory Bloomquist engage topoi and how they might be successfully deployed in rhetorical analysis. Moreover, in wrestling with the nature and use of topoi, the

21. Anders Eriksson, "Enthymemes in Pauline Argumentation: Reading between the Lines in 1 Corinthians," in *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity Press International, 2002), 246.

22. Robbins, *Invention of Christian Discourse*, 61–63, 81–88.

23. Johan C. Thom, "'The Mind Is Its Own Place': Defining the Topos," in *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe*, ed. J. T. Fitzgerald, Thomas H. Olbricht, and L. Michael White, NovTSup 110 (Leiden: Brill, 2003), 566. In this context, Thom calls attention in n. 51 to "the notion in the *Progymnasmata* that a *topos* is about something that is agreed upon" and refers to 562 n. 38 in his essay which includes Aelius Theon, *Progymn.* 6 (Spengel 106.5–6): "A *topos* is a discourse [λόγος] elaborating a matter that is agreed upon, whether a fault or virtue"). See also Hermogenes, *Progymn.* 6 (Spengel 9.18–19): "The so-called common *topos* entails elaboration of a matter that is agreed upon."

authors of these foundational essays point toward later developments in SRI that are displayed in parts 3, 4, and 5 of this volume. Topoi, then, provide the spaces that enable SRI to mature and develop.

The Tapestry of Early Christian Discourse and *Exploring the Texture of Texts* appeared in 1996, the same year that Kennedy published "Reworking Aristotle's *Rhetoric*," the essay that starts the second section of the volume.[24] The inclusion of this essay is, first of all, a means to pay a special tribute to Kennedy, who was a leader for five decades, beginning in the 1960s, in bringing rhetoric into the fields of study of classical antiquity and its heritage in the ancient and modern world including study of the New Testament.[25] Kennedy's work on rhetoric has exerted a profound influence on New Testament studies in general and on SRI in particular.[26] It is thus

24. George A. Kennedy, "Reworking Aristotle's *Rhetoric*," in *Theory, Text, Context: Issues in Greek Rhetoric and Oratory*, ed. Christopher Lyle Johnstone (New York: State University of New York Press, 1996), 169–84.

25. George A. Kennedy, *The Art of Persuasion in Greece* (Princeton: Princeton University Press, 1963); Kennedy, *Quintilian*, TWAS 66 (New York: Twyane, 1969); Kennedy, *The Art of Rhetoric in the Roman World 300 BC–AD 300* (Princeton: Princeton University Press, 1972); Kennedy, *Greek Rhetoric under Christian Emperors* (Princeton: Princeton University Press, 1983); Kennedy, *New Testament Interpretation through Rhetorical Criticism*; Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991); Kennedy, *A New History of Classical Rhetoric* (Princeton: Princeton University Press, 1994); Kennedy, *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times*, 2nd ed. (Chapel Hill: University of North Carolina Press, 1998); Kennedy, *Comparative Rhetoric: An Historical and Cross-Cultural Introduction* (New York: Oxford University Press, 1998); Kennedy, trans. *Progymasmata: Greek Textbooks of Prose Composition and Rhetoric*, WGRW 10 (Atlanta: Society of Biblical Literature, 2003); Kennedy, *Invention and Method: Two Rhetorical Treatises from the Hermogenic Corpus*, WGRW 15 (Atlanta: Society of Biblical Literature, 2005).

26. C. Clifton Black and Duane F. Watson, eds., *Words Well Spoken: George Kennedy's Rhetoric of the New Testament*, StRR 8 (Waco, TX: Baylor University Press, 2008), presents a detailed account of and responses to the contribution of George Kennedy to the field of rhetorical interpretation and to rhetorical interpretation of the New Testament. This is where the essay by Robbins on Rhetography first appeared, which is included in the final section of this volume. A second account of George A. Kennedy's work is in Troy W. Martin, ed., *Genealogies of New Testament Rhetorical Criticism* (Minneapolis: Fortress, 2014), with an essay by C. Clifton Black titled "Genealogies of Rhetorical Criticism: The Kennedy Family," 51–78, and an essay by Duane F. Watson titled "Response to C. Clifton Black and Further Insights," 79–91.

fitting for this volume to provide the reader with an exemplar of Kennedy's work that is so foundational to the development of SRI as a full-bodied interpretive analytic. Although Kennedy does engage the rhetoric of the New Testament directly, this essay on Aristotle serves to model the interdisciplinary nature of SRI. Moreover, this essay provides an example of the way in which rhetoricians were reconceptualizing the rhetorical heritage of ancient Greece and Rome for the purpose of developing updated rhetorical strategies of interpretation during the last decades of the twentieth century—a process Kennedy himself embodied through his scholarship. Second, Kennedy's essay provides readers with a context in which to make sense of the later chapters in this volume. Kennedy's discussion of topos in Aristotle naturally introduces discussion of places and spaces into SRI (see part 3). Kennedy also recognizes the cognitive nature of metaphor in his essay, thus crafting an environment for understanding how conceptual metaphor and conceptual blending theories have moved SRI forward (see part 4). Finally, Kennedy notes the importance of sight for Aristotle's *Rhetoric*.[27] This emphasis on sight, which he argues has been obscured by some translations, sets the stage for SRI's argument about the necessity of attending to visual texture and rhetography for a full-bodied exegesis of textual artifacts (see part 5). The importance of Kennedy's work for SRI cannot be overestimated. He has proven, again and again, to be a valuable conversation partner throughout the maturation process of SRI.[28]

The second essay of this section, Miller's "The Aristotelean *Topos*: Hunting for Novelty," not only interacts with Kennedy's translation of Aristotle's *Rhetoric* but also makes clear that when a topos is conceptualized as "a thinking place," which she argues Aristotle does, it can be perceived as an environment of invention rather than mere discovery.[29] As Lynn Huber does in her chapter on metaphor (see part 4), Miller endeavors to strip away modernist interpretations that obscure the potential of ancient thought for contemporary rhetorical theorists.[30] Miller observes that a topos

27. See Yael Avrahami, *The Senses of Scripture: Sensory Perception in the Hebrew Bible,* LHBOTS 545 (New York: T&T Clark, 2012).

28. See Robbins's essay in part 5.

29. Carolyn R. Miller, "The Aristotelian *Topos*: Hunting for Novelty," in *Rereading Aristotle's Rhetoric*, ed. Alan G. Gross and Arthur E. Walzer (Carbondale: Southern Illinois University Press, 2000), 130–46.

30. Ibid., 143.

> functions rhetorically as a conceptual place to which an arguer may mentally go to find arguments, like Bacon's hunter in the forest. Aristotle's statement that rhetoric is the "ability, in each particular case, to see the available means of persuasion" (*Rhet*. 1.2.1 [Freese]) … intimate[s] … that … "[r]easoning is a discussion in which, certain things having been laid down, something *other than these things* necessarily results through them" (*Top.* 100a [Forster], emphasis added).[31]

Miller continues to emphasize this generative function of topoi. Observing the conceptual contexts from which Aristotle drew his use of the term topos and the framework from which he drew his thinking about invention, Miller asserts that "in the Platonic world of Being, invention can only be discovery, but in the Aristotelian world of Becoming, it can also be creation; novelty and innovation are possible."[32] Robbins has further stated about this that: "the presence in the conceptual framework of both the natural and the social world, where things emerge, change, and sometimes disappear, introduces dynamic processes of interaction where recreation can occur through reconfiguration."[33] Miller's essay, like Kennedy's, provides readers with a rich context in which to understand developments in SRI—especially those concerning critical spatiality (part 3) and conceptual processes such as framing (see part 4). Her work has been explicitly formative not only for Bloomquist's essay below, but also for Robbins's discussion of topos in *The Invention of Christian Discourse* and other SRI projects such as Alexandra Gruca-Macaulay's analysis and interpretation of the presentation of Lydia as a rhetorical construct in Acts.[34]

In the final chapter of part 2, "Paul's Inclusive Language: The Ideological Texture of Romans 1," Bloomquist argues that SRI is a topos-centered interpretive analytic.[35] Bloomquist not only explicitly engages Miller's essay (as noted above), but, in some sense, provides an example of the generative nature of topoi for which she argued. Bloomquist's essay thus interacts with the ideas found in the previous two chapters and, like those chapters, provides readers with resources with which to understand the

31. Miller, "Aristotelean Topos, 132; in this volume, p. 98.

32. Miller, "Aristotelean *Topos*," 137.

33. Robbins, *Invention of Christian Discourse*, 79.

34. Alexandra Gruca-Macaulay, *Lydia as a Rhetorical Construct in Acts: A Sociorhetorical and Theological Interpretation*, ESEC 18 (Atlanta: SBL Press, 2016).

35. L. Gregory Bloomquist, "Paul's Inclusive Language: The Ideological Texture of Romans 1," in Gowler, Bloomquist, and Watson, *Fabrics of Discourse*, 165–93.

ideas presented in subsequent parts of this volume. As SRI has developed, Bloomquist has perhaps been the strongest advocate for the central importance of topoi.[36] In this example of his work, Bloomquist uses the concept of topos to show readers how Paul's letter to the Romans "move[s] an audience from one social and cultural position to another."[37] The analysis demonstrates that Paul's argumentation builds on an interplay between two topoi—"gentiles," a special topic in certain Jewish discursive environments, and "gospel," which encapsulates the new thing God is doing according to Paul's proclamation. Through detailed analysis of this elaboration, Bloomquist exhibits the ideological texture of Paul's argument. Bloomquist's essay, then, demonstrates the analytical usefulness of topoi within an SRI environment. For Bloomquist, topoi "can be understood as those landmarks on the mental geography of thought, which themselves evoke a constellation of networks of meanings as a result of social, cultural, or ideological use—and the argumentative embedding of these *topoi* in the presentation of the argument(s) of the text."[38] Bloomquist's observations about the nature of a topos helped to confirm the interest in "critical spatiality" that also was emerging in SRI. Bloomquist's ideas also anticipate the use of resources available in conceptual blending theory engaged in part 4.

Part 3: Cultural Geography and Critical Spatiality

Biblical scholars began to attend to the dynamic and substantive role of space and place in canonical and cognate literature because of an emerging cluster of studies that came to be labelled cultural geography and/or critical spatiality. Cultural geography, developing in the 1950s and 1960s, primarily studies the interaction of culture and space as culture produces and manipulates space and as space reciprocally influences culture.[39] Cultural geography continued as a stream of research but also branched off in the 1970s through interaction with cultural studies and critical theory into

36. See Robbins, "Socio-rhetorical Interpretation," 192–219.

37. Bloomquist, "Paul's Inclusive Language," 176.

38. Ibid., 174.

39. Foundational works in early Cultural Geography include W. G. Hoskyns, *The Making of the English Landscape* (London: Hodder & Stoughton, 1955); Philip L. Wagner and Marvin W. Mikesell, trans. and eds., *Readings in Cultural Geography* (Chicago: University of Chicago Press, 1962); and George F. Carter, *Man and the Land: A Cultural Geography* (New York: Holt, Reinhart & Winston, 1964).

another stream regularly called critical spatiality.[40] Extensive discussion of "spaces" and "places" in biblical studies have been vigorously taking place since then, and James W. Flanagan launched the Critical Spatiality project during the 1990s along with a group of colleagues.[41] Jon Berquist has edited two volumes that collects much of this early and illuminating application of critical spatiality to biblical literature, especially the Hebrew Bible.[42] Shortly after this, scholars began to employ spatiality and spatial theory as tools of analysis for New Testament texts, especially drawing on the work of Robert David Sack.[43] Critical spatiality started to play an important role in SRI at the beginning of the twenty-first century in four different ways: as a theoretical infusion into the development of rhetorolects; as a helpful model of interaction with ideology and social-cultural theory; as a buttress

40. The discipline stalled in the 1960s but reemerged in the late 1970s with greater theoretical and analytical vigor in works like Michel Foucault, "Of Other Spaces," *Diacritics* 16 (1986): 22–27 (based on a lecture he gave in 1967); Edward Relph, *Place and Placelessness* (London: Pion, 1976); Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1977); and the publication of the *Journal of Progress in Human Geography* (starting in 1977). Critical Spatiality traces its origins to works such as those of Foucault (cited above); Henri Lefebvre, *La Production de L'espace*, Société et Urbanisme (Paris: Éditions Anthropos, 1974); Edward W. Said, *Orientalism* (New York: Parthenon, 1978); and Edward W. Soja, *Postmodern Geographies: The Reassertion of Space in Critical Social* Theory (London: Verso, 1989).

41. For a sample of this work, see David M. Gunn and Paula M. McNutt, eds., '*Imagining' Biblical Worlds: Studies in Spatial, Social, and Historical Constructs in Honor of James W. Flanagan*, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 30–50.

42. Jon L. Berquist and Claudia V. Camp, eds., *Constructions of Space 1: Theory, Geography, and Narrative*, LHBOTS 481 (New York: T&T Clark, 2008); and Berquist and Camp, eds., *Constructions of Space 2: The Biblical City and Other Imagined Spaces*, LHBOTS 490 (New York: T&T Clark, 2008).

43. Early forays drew particularly on Robert David Sack, *Human Territoriality: In Theory and History* (Cambridge: Cambridge University Press, 1986). For examples, For examples, see Vernon K. Robbins, "Luke-Acts: A Mixed Population seeks a Home in the Roman Empire," in *Images of Empire*, ed. Loveday C. A. Alexander, JSOTSup 122 (Sheffield: JSOT Press, 1991), 202–21; Loveday C. A. Alexander, "Narrative Maps: Reflections on the Toponomy of Acts," in *The Bible in Human Society: Essays in Honour of John Rogerson*, ed. M. Daniel Carroll R., David J. A. Clines, and Philip R. Davies, JSOTSup 200 (Sheffield: Sheffield Academic, 1995), 17–57; and Jerome H. Neyrey, "Spaces and Places, Whence and Whither, Homes and Rooms: 'Territoriality' in the Fourth Gospel," *BTB* 32 (2002): 60–74.

to attention on the body and materiality in SRI analysis; and as a focus for topos and textural analysis.

Berquist's programmatic conference paper "Theories of Space and Construction of the Ancient World" (published here for the first time, pp. 151–76) offers an invaluable survey of critical spatiality. He begins with a "history of space," acknowledging that space in the Western intellectual tradition has typically been relegated to the status of a given rather than being the object of direct observation and analysis. From here, he moves into a survey of various theoretical positions on space, summarizing the work of key theorists in the development of critical spatiality such as Yi-Fu Tuan, Michel Foucault, Henri Lefebvre, and Edward Soja. With this foundation, he sketches some of the ways in which the study of space complicates and can enrich the reading of biblical texts (as with the ideologically laden term "Israel"). Berquist then lays out several "projects and practices," while noting several complicating factors. He closes the essay with a list of perennial questions that biblical scholars should take up with regard to space, setting the stage for a more spatially aware reading of biblical texts. Berquist's "map" of the concerns and categories of critical spatiality provides background for the role of spatiality in the development of rhetorolects as a tool of analysis within SRI. Building on the insight that species of ancient rhetoric and topoi more specifically have "places" where they belong (e.g., forensic rhetoric in the courtroom and buying/selling metaphors in the market), critical spatiality provided a framework for theorizing how emerging Christian discourses (e.g., wisdom rhetorolect or prophetic rhetorolect) were both rooted in particular concrete places and came to be conceptually formed by those imagined spaces (e.g., wisdom in the home and prophetic in the kingdom).[44] Thus, the prior work in spatial theory by cultural geographers and by the application of critical spatiality to biblical texts added structure and nuance to the role of space as a constituent factor in the identification and analysis of rhetorolects in SRI.

Claudia Camp's essay, "Storied Space, or, Ben Sira 'Tells' a Temple," portrays the flexibility and analytical usefulness of spatiality by unpacking Ben Sira's description of a temple.[45] She opens with a brief overview of Soja's theoretical work before turning that theory on the text of Sirach and

44. Vernon K. Robbins, "Socio-rhetorical Interpretation," esp. 200–204; and Robbins, *Invention of Christian Discourse*, 7–9.

45. Claudia V. Camp, "Storied Space, or Ben Sira 'Tells' a Temple," in *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James*

the methodological issues raised by her reading. She deconstructs the categories of Firstspace, Secondspace, and Thirdspace through her analysis of the construction of the temple, a place of control and power, in the final chapters of Sirach. Thirdspace is often methodologically prioritized as encompassing all other spaces and ideologically prioritized as a marginal space of liberation and resistance. Camp, however, demonstrates how Ben Sira constructs a hegemonic Thirdspace temple through the bodies of Israelite heroes, climaxing with the consolidation of all space into the space of holiness of the temple as embodied in the person of Simeon. Ben Sira's telling creates a temple that valorizes the male body of the priest reaching from earth to heaven and simultaneously creates a space in which his own production of wisdom is authorized in a space free of women. Camp simultaneously offers an ideological critique of Soja's trialectal spatial theory and analyzes the role of bodies and spaces in Sir 44–50. In doing so, she models how SRI's ideological texture can employ bodies and space and spatial theorization as foci for analysis. Spaces and places as "concealed" or "assumed" elements in a text are prime locations for the analysis of implicit (and often hegemonic) ideologies. Robbins has engaged the same section of Sirach along with Luke 1–2 in a similarly ideological analysis of bodies and political space.[46] These essays together demonstrate the mutually constitutive attention to bodies and place (seen also in Berquist's essay) that has informed SRI, especially in the identification of the body as the "space" of miracle rhetorolect,[47] which complements the emphasis on embodiment brought to the table by the cognitive sciences (see further below). Finally, Camp offers a critical interaction with spatial theory that has characterized SRI's engagement with spatial (and other kinds of) theory, drawing on various theorists in order to have a diverse and self-critiquing set of models for space and place.

The chapter from Bart Bruehler's book, *A Public and Political Christ*, returns to the stream of cultural geography by arguing that the concept of a public-private dichotomy does not do justice to the spectrum

W. Flanagan, ed. David M. Gunn and Paula M. McNutt, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 64–80 (Editorial note: See pp. 177–95 in this volume).

46. Vernon K. Robbins, "Bodies and Politics in Luke 1–2 and Sirach 44–50: Men, Women, and Boys," in *Jesus and Mary Reimagined in Early Christian Literature*, ed. Vernon K. Robbins and Jonathan Potter, WGRWSup 6 (Atlanta: SBL Press, 2015), 41–66.

47. Robbins, "Socio-rhetorical Interpretation," 203–4.

of private, public, and political places employed as settings for Jesus in Luke's Gospel.[48] The matter is complicated by the "high context" nature of Hellenistic-Roman culture, which assumes much will be contributed to the shared meaning of communication by an intelligent reader (quite unlike most contemporary "low context" communications). The spatial theory of Sack buttressed by input from anthropological, sociological, and feminist analyses reveals a more dynamic and contested classification of ancient public and private spaces influenced by a variety of forces (nature, meaning, society, time, religion, place, and self/body).[49] Comparative analysis with Plutarch's tractate *Political Precepts* and book 4 of Philostratus's *Life of Apollonius* confirms and enriches this more fluid and overlapping classification of zones ranging across a public-private spectrum in the Hellenistic-Roman world. This spectrum of ancient spaces provides a better heuristic tool for analyzing the construction of space in Luke's narrative and its role in his portrayal of Jesus. While Bruehler's book does not explicitly employ the (now matured) structure and terminology of SRI, this chapter displays some of the workings of SRI analysis with spatiality as a focus. Like Berquist and Camp, Bruehler draws on a variety of theoretical perspectives organized around the work of Sack to generate a heuristic analytic for exploring the role of space and place in Luke's portrayal of Jesus. Bruehler demonstrates careful attention to the inner texture of Luke 18:35–19:48, to intertextual connections with Plutarch and Philostratus, to social and cultural texture in his engagement with spatial and anthropological theories, and to ideological texture in his engagement with feminist and cultural critiques of the public-private dichotomy and the construction of power in politics. From a sociorhetorical perspective, Bruehler's monograph is an exploration of the topoi of public and private in the ancient world, demonstrating how space and place in their varieties of conceptualization (Soja's Secondspace) can be a subject of in-depth analysis. Finally, Bruehler's work extends attention to the body in SRI (here focusing on the body of Jesus and related characters) to include bodies in place, especially the constructed places of the ancient

48. "From This Place: A Theoretical Framework for the Social-Spatial Analysis of Luke," chapter 2 of Bart B. Bruehler, *A Public and Political Christ: The Social-Spatial Characteristics of Luke 18:35–19:48 and the Gospel as a Whole in Its Ancient Context*, PTMS 157 (Eugene, OR: Wipf & Stock, 2011), 31–54 (Editorial note: See pp. 197–231 in this volume).

49. Sack, *Homo Geographicus*.

world as available to scholars through archaeology (Soja's Firstspace).[50] This infuses SRI's attention to spatiality in its rhetorolects with the material places in which these discourses were practiced.[51] This application of visual and material culture has continued to flourish in SRI analysis[52] and has informed rhetography as exemplified in Roy Jeal's attention to clothing and bodies in the closing article of this volume.

Part 4: Metaphor, Conceptual Blending, and Rhetorolects

The use of critical spatiality in sociorhetorical analyses helps to remind interpreters that humans are embodied agents who exist in meaning laden geophysical space. This concern for a "full-body mode of interpretation" is demonstrated in the understanding of cognition displayed by developments in SRI in the early twenty-first century.[53] As SRI grapples with "how language prompts for meaning,"[54] it follows theoretical models (ancient and modern) that recognize the somatic and metaphoric nature of cognition.[55] This understanding of cognition has proved crucial in the develop-

50. Berquist lays out the theories of spatiality, especially the influential writings of Soja. Then Camp deals primarily with Soja's category of Thirdspace, and Bruehler demonstrates an analysis that works primarily within Soja's categories of Firstspace and Secondspace. Thus, SRI analysis entails attention to all three of Soja's categories which overlap somewhat with Lefebvre's categories of spatial practice, representations of space, and representational space.

51. On the contemporary analysis of the relationship of rhetoric and materiality in terms of bodies and places, see Barbara A. Biesecker and John Louis Lucaites, eds., *Rhetoric, Materiality, and Politics* (New York: Lang, 2009).

52. See the essays employing visual and material culture in the interpretation of texts in Vernon K. Robbins, Walter S. Melion, and Roy R. Jeal, eds., *The Art of Visual Exegesis: Rhetoric, Texts, Images*, ESEC 19 (Atlanta: SBL Press, 2017), which are informed by Brigitte Kahl's analysis of imperial ideology in Galatians using the great altar at Pergamon (*Galatians Re-imagined: Reading with the Eyes of the Vanquished*, Paul in Critical Contexts [Philadelphia: Fortress, 2014]) and the explicitly sociorhetorical analysis in Rosemary Canavan, *Clothing the Body of Christ at Colossae*.

53. Robbins, *Invention of Christian Discourse*, 8.

54. Fauconnier and Turner, *Way We Think*, 139 (also 277).

55. See Shaun Gallagher, *How the Body Shapes the Mind* (New York: Clarendon, 2005); Mark Johnson, *The Meaning of the Body: Aesthetics of Human Understanding* (Chicago: University of Chicago Press, 2007); George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 2003); Lakoff and Johnson, *More Than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University of

ment of six rhetorical dialects, or rhetorolects, as dynamic analytical categories that allow SRI to map some of the complex "interactions of brain, body, and world" displayed in ancient textual artifacts.[56] The insights of conceptual metaphor theory and conceptual blending theory are grounded in "extensive empirical evidence that human cognition presupposes at its most basic levels the transporting of aspects of one conceptual domain to another conceptual domain. In other words, at its foundations human cognition is metaphorical."[57] The maturation of rhetorolects and the development of rhetography (see part 5) within SRI rely on these theoretical models of meaning making.

The section begins with a chapter from Huber's monograph, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*. This chapter, "KNOWING IS SEEING: Ancient, Medieval, and Modern Theories of Metaphor," provides a useful history of how metaphors have been understood in the western intellectual tradition and presents a corrective to misunderstandings about ancient theories of metaphor.[58] As Huber notes, it was Aristotle who argued that using metaphor within rhetoric was a means to "bring something before the eyes."[59] He, along with Latin theorists (the author of Rhetorica ad Herennium, Cicero, and Quintilian), employed the language of sight to describe the conceptual and rhetorical advantages of employing metaphorical language. However, Huber also notes that the Latin tradition contains within it the seeds, nurtured during the medieval period, that would bloom in the positivist philosophy of modernity: the notion that metaphoric language is merely decorative.[60] The story of the emergence of conceptual metaphor theory in the twentieth century is in many ways the recovery of an ancient understanding of the links between thought and language.[61] Metaphoric language is not merely linguistic, but

Chicago Press, 1989); Lakoff and Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

56. Raymond W. Gibbs, *Embodiment and Cognitive Science* (New York: Cambridge University Press, 2005), 272.

57. Robbins, *Invention of Christian Discourse*, 99. See also Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*, BibInt 61 (Leiden: Brill, 2006), 60.

58. Lynn R. Huber, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*, ESEC 12 (New York: T&T Clark, 2007), 45–87.

59. Ibid., 49.

60. Ibid., 56.

61. Ibid., 76, 88.

rather provides evidence for the very ways human beings experience and conceptualize the world through their bodies. Metaphors, as the ancients well knew, thus represent a powerful tool of persuasion. In addition to narrating a long neglected history of metaphor, Huber's chapter also showcases how a scholar can use conceptual metaphor theory in the service of interpretative analysis. Although the specific interpretive framework Huber uses is not one that directly feeds into SRI, it is her clear explication of a programmatic analytic that provides a model for turning theories of meaning making into useful interpretive tools. Huber's essay also points to the concern of SRI in the twenty-first century to explain the rhetorical force of texts. According to Huber, it is the cognitive nature of metaphor that helps explain this. Rhetoric that alters common metaphoric mappings allows a writer or speaker to change the way an audience thinks and acts in the world. But it is perhaps Huber's excavation of the importance of the language of *seeing* in ancient, and now contemporary, understandings of metaphor that helps explain the development of rhetography within SRI, which is discussed in the other two essays in this section and more fully in the next section.[62]

In 2002, Bloomquist introduced Fauconnier and Turner's *The Way We Think* to the Rhetoric of Religious Antiquity group. This introduced a major advancement in the development of SRI in the twenty-first century. Fauconnier and Turner argue that the cognitive processes that explain metaphor and analogy, mapping aspects from one domain onto another, *also* explain human thinking more generally.[63] In the words of Edward Slingerland, conceptual blending is "what we might call 'second generation' cognitive linguistics, which portrays conceptual metaphor as merely one form of mapping involving a multiplicity of mental spaces."[64] Robert von Thaden's essay in this section, "A Cognitive Turn: Conceptual Blending within a Sociorhetorical Framework," is a revised chapter from his 2007 dissertation.[65] The dissertation, and subsequent book (published in 2012), represents "the first full socio-rhetorical study of a New Testament

62. See Robbins, *Invention of Christian Discourse*, xxvii.

63. Gilles Fauconnier and Mark Turner, "Conceptual Integration Networks," *Cognitive Science* 22 (1998): 133–87, esp. 135; Fauconnier and Turner, *Way We Think*, 141.

64. Edward Slingerland, *What Science Offers the Humanities: Integrating Body and Culture* (New York: Cambridge University Press, 2008), 31.

65. Robert H. von Thaden, Jr., *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, ESEC 16 (Dorset, UK: Deo, 2012), 37–75.

text using conceptual blending theory."[66] In this essay, von Thaden provides what is essentially a primer on blending theory (also called conceptual integration theory) and, as such, provides a useful introduction to this model of meaning making developed by Fauconnier and Turner and further interpreted and applied by other scholars (such as Seana Coulson and Todd Oakley). Crucial to understanding blending theory is the conceptual integration network that contains multiple "input spaces," aspects of which are selectively projected into the "blended space." The new insights generated by the network are called the network's emergent structure.[67] These conceptual networks are often "framed." A frame is the requisite background information necessary for hearers/readers to make sense out of a conceptual network. In using blending theory within an SRI context, von Thaden argues that the six rhetorolects developed by Robbins since the 1990s (see the next essay in this section) represent "cultural frames" that allow early Christ believers to recruit necessary background information to make sense of the new, yet familiar, discourse found in New Testament texts. Von Thaden's essay thus summarizes the governing principles of blending theory and shows interpreters how this means of understanding cognition can be fruitfully used within a sociorhetorical analytical environment.

The final essay of part 4, Vernon Robbins's "Conceptual Blending and Early Christian Imagination," most fully demonstrates how the conceptual resources from metaphor and blending theories (as well as those from critical spatiality theory, discussed in part 3) inform and help to further clarify the use of rhetorolects and rhetography (see part 5) within SRI.[68] Situating his work within a broader field of cognitive science used in biblical and early Christian studies, Robbins argues that "each of the rhetorolects emerges in embodied cognition through interaction with specifically located contexts that provide picturing based on seeing places and spaces through social and cultural experiences."[69] Robbins performs three main

66. Robbins, "Socio-rhetorical Interpretation," 200. See also Vernon K. Robbins, "Conceptual Blending and Early Christian Imagination," in *Explaining Christian Origins and Early Judaism: Contributions from Cognitive and Social Science*, ed. Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro, BibInt 89 (Leiden: Brill, 2007), 162.

67. See Gilles Fauconnier, "Compression and Emergent Structure," *Language and Linguistics* 6 (2005): 523–38.

68. Robbins, "Conceptual Blending and Early Christian Imagination," 161–95.

69. Ibid., 162.

tasks with this essay. First, he explicates a view of rhetorolects at the end of over a decade of development and refinement. Robbins first identified six rhetorical dialects in 1996, but, as noted above, new theoretical tools have allowed SRI to sharpen the focus of this analytical category.[70] The rhetorolects at the end of the process of development are now: wisdom, prophetic, apocalyptic, precreation, miracle, and priestly. Second, he presents select examples of each of the six rhetorolects and blending that occurs within those examples. In this context, he demonstrates how rhetorolects are dynamic, creating new rhetorical possibilities by blending conceptual resources evoked by multiple rhetorolects. It is such blending that allowed the literature of early Christ believers to exhibit such "profound creativity in the context of traditional cultures, which are known for their conservative nature."[71] This essay provides the reader with substantive understanding of how exegesis may proceed in a context where sociorhetorical exegesis is especially focused on rhetorolects. It also shows how attentiveness to rhetorolects raises questions that invite further exploration. Finally, this essay provides a natural bridge into part 5 where there is both discussion and display of exegesis that shows the importance of rhetography for SRI.

Part 5: Rhetorolects and Rhetography

The scholarly work outlined in the previous two sections on critical spatiality and conceptual blending created a rich atmosphere that led practitioners of sociorhetorical interpretation to begin to reconceive of the basic ways texts impact their hearers and readers. If the lived experiences of body and place are represented and conceptualized in texts and human cognitive functioning is bound up with embodied sensation in space, then the visual-embodied-spatial dimensions of texts and their rhetorical force deserve, indeed demand, attention from interpreters. The integrative environment for interpretation fostered by the textures of SRI (inner; inter-; social and cultural; ideological) produced fertile ground for moving SRI beyond being a helpful *analytic* to generating new categories and tools for analysis itself—rhetorolects and rhetography. The final sec-

70. Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scr* 59 (1996): 353–62.

71. Robbins, "Conceptual Blending and Early Christian Imagination," 161.

tion of this volume depicts both the early development and more mature application of rhetography, especially as it relates to rhetorolects in SRI.[72]

Robbins launches this enterprise in his "Rhetography: A New Way of Seeing the Familiar Text." After reviewing scholarship on *ekphrasis*, iconography, signs, and picturing, he describes rhetography as "the graphic images people create in their minds as a result of the visual texture of a text."[73] Classical rhetoricians assumed the typical locations of the three species of rhetoric: forensic rhetoric in the courtroom, deliberative rhetoric in the political assembly, and epideictic rhetoric in the civil ceremony. Since early Christians focused on spaces outside of these three traditional locations of rhetoric especially in their narratives—spaces like the temple (priestly rhetorolect), the body (miracle rhetorolect), and the imperial household (apocalyptic rhetorolect)—Robbins starts a project of programmatically expanding the traditional locations. This leads to extended dialogue with the binary opposition of "radical" and "worldly" rhetoric expounded by Kennedy in his book *New Testament Interpretation through Rhetorical Criticism*. Robbins displays how each of the rhetorolects blends elements of "radical" and "worldly" rhetoric often by means of the image of a specific kind of location (e.g., home, kingdom, temple). These new places of blended Christian discourses generate new rhetorolects, and the images and reasonings associated with those places produce new forms of persuasion that draw on the three classical species but also create emergent cultural frames that proved to be highly persuasive in the Hellenistic-Roman world.

Jeal moves the analysis of rhetography and rhetorolects to the level of a topos (rather than a frame) and its function within various textures in his article "Clothes Make the (Wo)Man." Clothing is an excellent case

72. For other essays that develop the analysis of rhetography see David A. deSilva, "Seeing Things John's Way: Rhetography and Conceptual Blending in Revelation 14:6–13," *BBR* 18 (2008): 271–98; Terrance Callan, "Rhetography and Rhetology of Apocalyptic Discourse in Second Peter," in *Reading Second Peter with New Eyes: Methodological Reassessments of the Letter of Second Peter*, ed. Robert L. Webb and Duane F. Watson, LNTS 382 (New York: T&T Clark, 2010), 59–90; and Roy R. Jeal, "Blending Two Arts: Rhetorical Words, Rhetorical Pictures and Social Formation in the Letter to Philemon," *Sino-Christian Studies* 5 (2008): 9–38.

73. As the study and use of rhetography has matured, most practitioners of SRI have recognized that rhetography may be prompted by the visual texture of a text but even more often associated mental images of places, people, and things are prompted even by terms and forms of argumentation associated with that rhetorolect.

study in the use of rhetography since the impact of the clothed body is primarily taken in through the senses but has wide ranging implications for understanding the social constructs of identity and status. While the topos of clothing was recognized in the Hellenistic-Roman world, the Pauline letters present a new rhetographical image of being clothed with a *person*, with Christ or a new ἄνθρωπος (Gal 3:27; Rom 13:14; Col 3:10; Eph 4:24). Clothing has implications for movement and identification, but there are also interweavings between body, mind, and clothing related to how humans present themselves, how they interact socially, how they are empowered morally and politically, and how they produce rhetorical and political discourse. In the overall prophetic rhetorolect of Galatians, Paul's reference to "putting on Christ" has the ideological effect of urging the Galatians to take on a new, publicly recognizable identity, and the exhortation functions similarly in the wisdom rhetorolect of Romans. In Colossians and Ephesians, the image functions more as a call to manifest the way of life that is suitable to the new person that the believers have "put on." Jeal's analysis closes out the volume well in that it touches on many of the characteristic features of SRI. He focuses on the topos of clothing and how it impacts the various textures of the relevant texts, especially their social and cultural texture and ideological texture. He examines the way that the imagery of clothing (rhetography) works alongside the larger arguments where rhetology appears as part of a larger framework of argumentation (rhetorolect). Jeal concludes that the references to clothing in the Pauline letters deal simultaneously with bodies in space and with the ways that the audience cognitively apprehended their new identities and lifestyles in Christ.

Conclusion

The essays in this volume have been collected and presented here for the purpose of assisting both the general reader who is curious about SRI and the highly focused interpreter who is interested in the use of rhetorical, intertextual, social and cultural, ideological, pictorial, and sensory information in the interpretation of religious texts. Some readers may already have encountered or read some of the early publications that helped to launch SRI (*Tapestry of Early Christian Discourse* or *Exploring the Texture of Texts*). Some may have engaged one or more of the essays on SRI with its Rhetoric of Religious Antiquity emphases (exemplified in *Invention of Christian Discourse*). Some others may have read books or essays that

have used some aspect of SRI in the interpretation of a particular text or theme. Readers may be familiar with some other form of sociorhetorical interpretation, since by now various forms of it exist in the published domain. The aim of this volume is to help readers, interpreters, and scholars along this spectrum to have a more "full-bodied" understanding of this interpretive analytic. This collection represents a sample of the many streams of insight and influence that have flowed into and out of the larger enterprise of sociorhetorical interpretation in the hope of contributing to further flourishing of the understanding of religious texts in all their diversity and creativity.